

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XXII. { REV. A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, MAY 14, 1851.

TERMS, \$1.50, STRICTLY IN ADVANCE.
OFFICE, No. 7 CORNHILL, BOSTON. { No. 20

ITALY.

FROM ROME TO NAPLES.

Dr. J. V. C. Smith, of Boston, in his editorial correspondence to the Medical and Surgical Journal, gives the following account of the journey between the two great capitals of Italy:—

It is a formidable undertaking to move from Rome to Naples, by land or water, although the distance is only about 170 miles. In the first place, no person can leave with the hope of reaching or being permitted to enter the latter city, without the signature of the resident minister, who will not sign a passport till the traveler has been fourteen days in Rome. The whole machinery of the law is brought to bear upon this point. Finally, by paying a little more than four dollars—two dollars of which is filched from every American's pocket, to the disgrace of our country, by the consul of the United States—and exhibiting the passport, a seat may be obtained in the diligence, provided you speak for it some four to six days in advance, paying for it at the same time, \$13. Every new driver, at the termination of his route, begs like a Trojan for a fee. Vagrants line the road most of the way—men, women, and children—who run by the side of the coach at a racer's speed, begging, for the love of the Virgin, to say nothing of a long list of saints, for a baiocco. At every official station, all luggage is re-inspected, or you are openly informed that by paying a bribe you pass on. Some, to save the destruction of their clean linen, hand over the pauls, while others submit to the requisition of the law, and suffer accordingly.

At this particular period, the journey is very hazardous on account of highwaymen. If a private carriage is hired, which is very generally preferred, a long document is drawn up, signed much after the form of a deed, in which it is stipulated, that for a certain number of scudi, you are to be safely delivered, at the end of three days, at Naples—and to bind the bargain, the driver deposits a few pieces of coin in your hand to be returned when he starts. After passing Albano, the way on the margin of the Pontine marshes is quite monotonous—and nothing of interest is observable, save the oddity of wooden ploughs with one handle, wooden harrows, threshing floors in the field, lamps burning before pictures of very excellent, unheard-of guardians of the land, queerly laden donkeys, bare-legged men and women, till reaching the tower where Cicero was murdered—the very spot in fact, near the margin of the Mediterranean. Finally reaching Capua—a miserably filthy hole—a railroad facilitates your progress to the capital. If on the other hand, you go from Civita Vecchia, the vexations in regard to the use of passports, plumbage of luggage, &c., are intolerable, but when fairly over, you go on board a French or Sardinian steamer, at 4 P. M., and the next morning wake up in the beautiful, enchanting bay of Naples. There you will be compelled to remain at anchor half a day, before permission is given for landing.

Naples is a beautiful, busy city, in a small way. With a magnificent harbor, there is nothing floating in it but a few row boats, an occasional brig from Sicily, or a small coastwise steamer. So exceedingly strict are the quarantine laws enforced, that commerce is almost annihilated. The inhabitants, about 400,000 in number, are provided with the necessities of life by provisions brought to market on the backs of asses. Nothing strikes a New Englander so very comically as the burdens imposed upon these little patient donkeys, in the crowded, narrow streets of a great capital like this. Some are entirely enveloped in bundles of straw, equalling in bulk a common cartload—concealing the whole animal so completely that the whole pile seems to move on by automatic machinery. Others are laden with brushwood; some with kegs of wine; others with vegetables; and in short, the greater part of the public burden seems to rest on their little backs. Even the street sweepings and the accumulations of stables are transported in straw sacks, in the same way out of the city. Fruits are borne in baskets on the heads of the country people, who line highways for miles, in the morning, carrying immense piles of marketing on their caputs. Much of the portage is conducted in the same manner. Little children seem instinctively to commence very early to transport packages, water-jugs, and baskets, in that way. Mechanics are numerous—working by the sides of the streets, where there should be sidewalks; but there is not one in Naples, although at Pompeii there were admirable ones, constructed nearly two thousand years ago. Blacksmiths, carpenters, cabinet makers, tailors, wheelwrights, pastry-cooks, &c., without number, occupy the basement stories, which are without a single window—so that in order to obtain light, the door must be kept perpetually open.

The apartments being exceedingly small, the occupants trench upon the street with their tools, benches and apparatus of all sorts. It is said the tax upon windows is too high for their means, and hence there are none. It is a curious fact, that the plan of the houses in Naples is very nearly like those of Herculaneum and Pompeii, only larger. Fifty thousand lazzaroni, or brigand-looking, bare-legged, hatless, sunburnt men, are supposed to be lounging around the margin of the town; yet they are not uncivil, nor would they be idle had they anything to do. Immense numbers of large row boats are drawn up on the beach at night, covered with old sail cloth or rags, where many of them find shelter. Money is scarce, and consequently all the necessities of life are exceedingly cheap. Half a grain—not equal to half a cent, perhaps, certainly not more—will purchase as many rich, luscious grapes as would cost very near a dollar in Boston. The wealth of some of the churches is incalculably great. For example, that in St. Januarius, besides innumerable specimens of sculpture, paintings, and riches, yielding annual revenues, there are forty-two full sized statues of pure silver. Any two of them would go far towards building an almshouse of sufficient dimensions to lodge all the beggars in Naples. An altar-piece of solid silver, with numerous figures in alto relief, of superb workmanship, quite overwhelms one not accustomed to such displays of the precious metals. Jewels are set in front of their mitres and crowns, and on certain occasions they are borne under canopied shrines accompanied by torches, wax-candles, and other brilliant displays, on men's shoulders through the streets, followed by priests, monks and crowds, beyond recollection.

Overlooking the city on an eminence, is the gorgeous convent of *Certosa di Matino*, in the occupancy of fifty-five monks, that almost throws into the shade any other display of marble finishing or precious stones in Europe. Bribery is reduced to a perfect system in all ranges of society. Money being irresistibly potent, each has a price, totally regardless of the obligation they are under to the dignity and majesty of law, or of moral accountability. Officers in gold laces at the custom houses ask a fee for not doing what they

are specifically commissioned to do. A merchant will declare his fixed price, from which he will not deviate, and yet take half the amount, perhaps not two minutes after.

At the theatres, one individual, always in the same costume, in a mask, too, let the piece be what it may, figures more conspicuously than all the other actors. He is called *Punchinello*, and represents the nation or people. His pithy sayings and innuendos keep up a perpetual roar. It appears that comic writers vie with each other in placing him above all other characters. Thus, let the plot be ever so intricate, laughable or exciting, *Punchinello* figures prominently, both speaking the language of the national feeling, and developing the richness and raciness of the Italian tongue. The great opera house of San Carlos is the coliseum of play-houses. It would hold two or three of the largest in America. It is more beautiful than La Scala at Milan, besides being apparently one or two sizes beyond it in lateral dimensions. It is lighted entirely with long wax candles, to the very top of the sixth tier of boxes. None of the hissing, hooting, crowing, clapping vulgarities of the United States and England, are ever heard in Naples. Order, sobriety, and perfect decorum characterize all such exhibitions in this otherwise boisterous city of macaroni eaters. No one, with a decently clean stomach, could watch the manufacturing process of that tabular article of food (macaroni) at Portici, without loathing the sight of it ever after. Flies appear to contribute to its panderosity, while drying.

Wine making is equally disgusting—as the dirty, bare legged fellows are watched for a few minutes, while they crush the grapes with their broad, unwashed feet. A finer climate is not to be found. On this, 14th of October, the weather is delightful. Back of the window, by light of which this is written, is a large garden, belonging to a congregation of lazy, fat capuchin friars, in which figs, oranges, lemons, vegetables and shrubbery of various kinds, are in the meridian of their floral beauty. But few clothes are required by decent people, and scarcely any at all by the multitude. Fuel, charcoal, fruits, and nearly all kinds of eatables, are sold by weight. Cooking, shoe-blackening, and mending, (even to a torn shirt), are executed in the streets for the rabble. Priests, of different orders, seem to occupy every niche and corner. Go where you will, from the pit of a theatre to the Departments of State, the broad brims are omnipresent. Little boys, belonging to the different schools, are dressed in big hats, equalling in diameter those of the Canterbury Shakers—or in military coats, chapeau bras with gold edgings, and swords, accompanied by a priest wherever they move. In fine, throughout the whole of Italy, priests have the control, in all the varied amusements of society. They are feared by the ignorant, courted by the ambitious, and abominated by the intelligent.

WHO READS AN AMERICAN BOOK?

The answer is supplied in the following analytical and pains-taking review of Mr. Bigelow's "Letters from Jamaica," which we find in the London Examiner, one of the most impartial critical journals published in the British metropolis. It usually leans to the side of fastidiousness and severity, and the air of rigid scrutiny is apparent in this review of Mr. Bigelow's book, but it is withal so just and impartial, that we spare space for its reproduction here, not so much because it is complimentary to a fellow-laborer in the editorial ranks—for the book deserves all that is said of it—as to exhibit a specimen of English candor in the treatment of an American author not often met with in our British exchange papers. It is full of information also, and will repay perusal.—N. Y. Com. Ad.

We recognize in Mr. Bigelow the author of some excellent letters from Jamaica, which appeared last year in an American newspaper, and on which we had ourselves to bestow a very hearty approbation. The substance of these letters, with much additional information, is embodied in the present little volume, which contains the most searching analysis of the present state of Jamaica, and, moreover, the most sagacious prognostications of the future prospects of the island, that have ever been published. Mr. Bigelow is an accomplished, acute, and liberal American. As such, an eye-witness and a participator of the greatest and most successful colonial experiment which the world has ever seen, he is, necessarily, a better and more impartial judge of the subject he treats of than any Englishman of equal capacity and acquirement. Mr. Bigelow makes short and easy work of planters, attorneys, book-keepers, sophistries, and Stanzas. In doing so, his language is invariably that of a man of education and a gentleman. He might have crushed them with a sledge-hammer, but he effects his purpose as effectually with a pass or two of a sharp and polished small sword.

Mr. Bigelow's visit to Jamaica was the mere purpose of recreation. He left New York on the 21st day of January, 1850, then ice-bound, and covered with snow, and, by magic of steam, he finds himself, in six days' time, within the tropics, between the 17th and 18th deg. of latitude,—in a word, in the sultry land of Jamaica. "It is not easy (he says) to imagine a more delightful series of sensations than one experiences in passing at the rate of 250 miles a day, in a first class steamship like the Empire City, from the rigors of a Northern winter to the soft and genial temperature of the tropics."

The slave emancipation, and the free trade in sugar, if they did not produce, were assuredly followed by the following effects:—
"During the last three years, the island has exported less than half the sugar, rum, or ginger, less than one-third of the coffee; less than one-tenth of the molasses, and nearly two millions of pounds less of pimento, than during the three years which preceded the emancipation act."
"Since 1832, out of the 653 sugar estates then in cultivation, more than 140 have been abandoned, and the works broken up."
"During the same period above 500 coffee plantations have been abandoned, and their works broken up."

Mr. Bigelow estimates that by this no less than 400,000 acres of land have been thrown out of cultivation, and 60,000 laborers out of employment, who, however, have easily found employment that they liked better.

All this is most deplorable, but we really cannot see how, except by the sagacity and exertions of the inhabitants themselves, it was to be avoided. For one hundred and fifty long years the British public had been paying to the West Indians about double the natural price for nearly everything they produced, some of those products being the next thing to necessities of life, and all this to maintain slavery and a most vicious system of industry. Mr. Bigelow estimates the yearly cost of the monopoly to the British people at 25,000,000 Spanish dollars, or above \$5,400,000, and we think he does not over estimate it. Was the nation to continue to

be fleeced at this rate in perpetuity? Certainly not, whatever the consequences. The slavery and the monopoly have ceased forever. The nation had in fact been paying enormously during whole generations for maintaining a huge hot-house; and having become too wise to continue this prodigality any longer, the glass house tumbles to the ground, and the forced plants within it, not having vitality or strength to live in an ordinary atmosphere, have dwindled or perished.

"They fold their arms (says Mr. Bigelow,) under the conviction that no efforts of theirs can arrest the decay and dissolution going on about them, and that nothing but home legislation,—nay, nothing but protection to their staples,—can protect them from hopeless and utter ruin. This seems to be a most extraordinary delusion, though it is one which is hurrying on the very thing they deprecate."

The West Indians charge their decadence to the abolition of slavery, to free trade, and to the consequences of both, high-priced labor, which, they allege, is no match for the slave labor of foreign colonies. Now, we have a few words to say about these. Mr. Bigelow tells us he never found a single person in Jamaica who desired to see the restoration of slavery, but all said that they had not received enough for their slaves in the way of compensation. What they actually did receive was \$6,161,927; which, for from babes at nurse to men and women a century old, halt and blind, as well as sane and robust, was close upon \$20 a head, or more than the average value of slaves of all denominations, at this moment, in prosperous Cuba. The land, whether cultivated or only even appropriated in Jamaica, is but 500,000 acres, or one-eighth part of the island.

The proprietors of this land, therefore, received for one of the chattels on it, at the rate of \$12, 6s. 6d. per acre, or rather more than ten times the price at which the General Government of the American Union sells the least of its wild lands in the most fertile of its States. Making, however, allowance for most of the Jamaica land being cleared and cultivated, we think it probable that the price they actually received was equal to five times the value of the fee-simple of their land. It is true, indeed, that the people of Jamaica valued their own property at near \$14,000,000, but that does not prove that it was worth the money, nor make it reasonable that when there was but one seller and one buyer in the market, the vender should get whatever he was pleased to ask.

As to the price of labor, the exorbitance of which is so much complained of, Mr. Bigelow's experience makes his testimony on this point so conclusive, that we must allow him to speak for himself.

"To my utter surprise I learned that the price for men on the sugar and coffee plantations was from eighteen to twenty-four cents a day (from 9d. to 12d.), and proportionally less for boys and females. Out of these wages the laborers have to board themselves. Now, when it is considered that in the largest market in the island flour costs from sixteen and eighteen dollars a barrel, butter thirty-eight cents a pound (14d.), does not the cry of high wages appear absurd? Was the wolf's complaint of the lamb for the muddying the water in the stream below him more unreasonable? Are wages lower in any other part of the civilized world? Four-fifths of all the grain consumed in Jamaica is grown in the United States, on fields where labor costs more than four times this price, and where every kind of provisions but fruit is less expensive. The fact is, the negro cannot live on such wages, unless he owns in fee a lot of three or four acres, or takes them out by stealing. He is driven by necessity to the purchase and cultivation of land for himself, and he finds such labor so much better rewarded than that bestowed on the lands of others, that he very naturally takes care of his own first, and gives his leisure to the properties of others when he feels inclined; in that particular acting very much as if he were a white man."

All this is unanswerable and conclusive, but the planters cannot, or will not understand it, and run headlong on the road to ruin in the opposite direction. They are clamorous for depressing the labor that is already too low. They go to Madeira, to every part of Hindostan, to China, for laborers, and even propose to import free negroes from the United States, bringing them, with 9d. or a shilling a day to give up 3s. or 4s. which they get where they are. For this glaring wrong-headed object they would seem even disposed to beggar their pinched exchequer, for in 1844 they paid above 10,000l. for immigration; in 1845, above 11,000l.; in 1846 above 28,000l.; and in 1847, when expenditure exceeded income by 64,348l. 2s. 6d. they sent 45,507l. The planters do all in their power to discourage the purchase of land by the negroes.

"They call them lazy for indulging in this feeling of independence, but I never could discover anything in this desire of the negroes to labor which was not sanctioned by the example of their masters, and by instincts and propensities common to humanity."

The purchase of land in small lots goes on rapidly, notwithstanding, on the part of the colored population, and already the number of these petty proprietors is said to exceed 100,000. It would be strange if it were otherwise in a country containing no more than 370,000 inhabitants, and of the area of which seven eighths have as yet been neither cultivated nor appropriated.

"Let labor (says Mr. Bigelow) be rewarded as it is in the United States, or even in England, and let it be used with the same economy, and the face of Jamaica will change almost as rapidly as if the sun of heaven were then to rise upon it for the first time."

Mr. Bigelow most satisfactorily shows that the emancipation only precipitated the ruin of the West India planters, which was before, sooner or later, inevitable. They were then, as now, mortgaged up to the throat, and completely in the hands of the mortgagees, their English agents or consignees. The £20,000,000 paid to them for their slaves produced only a balancing of accounts, and went but a short way toward liquidating their debts. Before the emancipation, nine-tenths of the cultivated land of Jamaica was in the hands of absentee proprietors, and the absent proprietors must of course employ agents. The agents were attorneys living in Kingston, and they employed sub-agents, overseers and book-keepers. The overseer occupies the manor house, with an establishment of servants and horses. On the average of all the estates in the island, this agency costs \$3,000 (£650) a year. This sum alone would be a handsome profit, and it is what the proprietor pays for being absent. Over and above this he pays for home agency, on whatever he sends and whatever he receives. He is forced to be a trader and a speculator, and all this, not on his own judgment, but on that of others. Before the Emancipation Act, and in full possession of the monopoly of the English market, it is plain

enough that the West India absentee proprietor was living in idleness, at the expense of the English consumer, for otherwise such a system of extravagance could not have lived for a day.

Such a one certainly never existed in any other class of our colonies, and existed here only under false and unjust legislation. In a populous country, where there is a real rent, and where a farmer, especially with a lease, takes in a great measure, the place of the proprietor, and all at his own risk and responsibility, the recipient of rent may be absent without any serious inconvenience. But in a colony where there is no rent, and no farming of rent, absenteeism is an incompatible anomaly, unless we are to suppose proprietors satisfied with nominal ownership, and surrendering all legitimate profit to prodigal management and agency. The proprietor of a West India, like that of an American, a Canadian, or an Australian estate, must be his own manager and agent, look after and live upon his land, or perish. Whether the average heat be 50 degrees, or 60 degrees, or 80 degrees of Fahrenheit, can, in this case, make no earthly difference. Nature does not create rent to oblige those that happen to be nearest to the sun.

The population of Jamaica, by the census of 1844, consisted of 377,433, of which the white inhabitants were, 15,776, the brown, 68,529, and the black, 293,128. The whites, forming now but one twenty-fifth part of the population, are diminishing in number, wealth and influence;—the other two are increasing in all these.

Already twelve members out of forty-seven representatives in the Jamaica Assembly are men of color. Nearly all of them are at present on the side of the administration, the white members constituting the opposition. This anomaly is easily accounted for. The local government, out of the colonial revenue, has at its disposal a patronage of a score of fat appointments to the value of £20,000 a year, averaging from £225 up to £2,700 a piece, besides a multiplicity of minor appointments in the collection of the revenue, and in the police, all liberally bestowed on the colored inhabitants.

"When (says our author) the colored people become the proprietors of the property, and have to pay high salaries and oppressive taxes, their relations to the Government will be rapidly changed, and they will be thrown into the position now occupied by the country party (the whites). They will clamor for low salaries, and probably high duties. They will get neither. What lies beyond, it is scarcely worth while to speculate upon, for, before that day, Great Britain will inevitably be compelled to modify her colonial policy so radically, at least with respect to her West India possessions, as to introduce elements into the question which cannot now be conjectured. Nothing is more probable, in respect to the political fate of the island twenty years hence, than that it will be one of the United States of America."

We agree with the first part of this prediction, but are by no means prepared to do so with the last; and, at all events, the period fixed for the catastrophe is much too early. Opinion, both in Jamaica and in the Southern States of the American Union, must greatly change before such an amalgamation can be brought about. No doubt such a solution would be acceptable to the Northern States, but it is not at present easy to fancy that African representatives and colored senators would be in good odor sitting in the same assemblies with those of Virginia and South Carolina. In the meantime, we have no hesitation in saying that the natural commercial capital of Jamaica is New York, and not London, or Liverpool, or Glasgow or Bristol. The voyage from New York is performed just now in six days, and already there are four first class American steamships on the beat.

The voyage from England is nearly three times the length of that from New York, and there are but two steamers plying. Even now, Jamaica receives from New York nearly its whole supply of corn, and can get it otherwise else so cheap or so good. For everything that Jamaica could produce under the most favorable circumstances for its industry—coffee, cocoa, sugar, rum, molasses—New York is its best market. All the ripe fruits of Jamaica, its mangos, its shaddocks, its charimoyas, as good as when plucked from the trees, can be sold in six days, and in the Christmas holidays, to the 400,000 wealthy consumers of New York. A market for them nowhere else exists equally advantageous.

We take leave for the present of Mr. Bigelow, thanking him for much valuable information, much dissipation of sophistry, much elucidation of sound principle, and all in good taste and choice language.

For the Herald and Journal.

DISHONOR DONE THE BIBLE.

BRO. STEVENS:—Seldom do we enter a place of social or public worship but we have to listen to the dishonor done the Bible, by the mis-quotation or the mis-application of portions of its sacred contents. This abuse of holy writ arises from various causes. Some, for instance, would have us believe that certain passages become more clear and are better understood by giving them a rendering, other than inspired men have given, when perhaps the only real cause of such rendering is the maintenance of a favorite "creed."

These mis-quotations are listened to by many who seldom or never read the Bible for themselves, and they, not discovering the injustice done to the truth, extensive currency is given this *base counterfeit*. For sometime past we have meditated submitting something in exposure of the wrong hereby done the "Book of books," by such conduct, but whilst looking over our "Scrap Book" this morning, we found this matter so much better handled than we could possibly hope to have done it, we offer the following, without further apology than to say, it originally appeared in the "London Biblical Review."

"The most serious damage and dishonor are done to the Bible by interpolations, which have gradually crept into many of the passages in common use. These, probably, originated in the desire to make more plain the supposed meaning of the written text, or to express the theological sentiments of the persons adopting it. Nevertheless, these alterations are anything but improvements, as may be seen in the following examples. The memorable promise of our Saviour, Matt. 18: 20, 'Where two or three are gathered together in my name, there am I in the midst of them,' is often used with the addition, 'and that to bless them.' This additional sentence is probably a mutilated fragment of the promise of Jehovah, Exo. 20: 24; 'In all places where I record my name I will bless thee.' But it is a superfluous appendage, not in harmony with the design of the Redeemer's promise, and when attributed to him as his own word, is incorrect. The wish expressed by the Apostle Paul, 2 Thess. 3: 1, 'That the word of the Lord may have free course and be glorified,' is often quoted with the addition, 'and run.' This

appears to be an incorporation of the proposed marginal reading, for 'free course' is mere tautology, and consequently should be avoided. The cheering declaration, Eph. 3: 20, that God 'is able to do exceeding abundantly above all that we ask or think,' has often appended to it, the somewhat unmeaning and unscriptural sentence, 'or at all worthy to receive.' Now, as salvation is of grace, we are not worthy of any mercy at the hand of God, and this addition is, consequently, incongruous with the passage. The beautiful and affecting declaration, Ps. 130: 7, that 'with the Lord there is mercy, and with him is plenteous redemption,' is sometimes encumbered with the ungraceful appendage, 'that he may be sought unto,' which, certainly is not in the text, nor in the ode from which it is taken.

All sorts of emendations have been attempted on the Lord's Prayer, and in the apostolic benediction, 2 Cor. 13: 14, with which our public religious services usually conclude. Indeed, so common are the alterations in the latter, that in a majority of instances in which it is used, it is employed with some interwoven comment or addition. Surely, the beautiful, comprehensive and universally appropriate words of the Christian form of benediction might be allowed to obtain among us, as it was in apostolic times, without the numerous interpolations which conceit of vanity foist into it.

"Many are the misapplications of Scripture in common use, even when accurately cited. We content ourselves with noticing only the following: We have often heard persons, both in and out of the pulpit, quote, with a view to prove the universality of divine influence, 1 Cor. 12: 7; 'But the manifestation of the Spirit is given to every man to profit withal.' The slightest examination of the context proves that the 'manifestation,' refers to spiritual gifts, not to grace; and that the 'every man,' means, not every human being, but every privileged person in the Corinthian church. This quotation is often mangled as well as misapplied, by substituting the phrase, 'a measure' for 'a manifestation.' Some persons supplicating a blessing on the preaching of the Gospel, pray that what 'is sown in weakness may be raised in power.' We say nothing of the uncomprehending character of the allusion to him who sows the supposed seed, it is a sad misapplication of a figurative statement concerning the resurrection of the human body, contained in the sublime argument of the Apostle Paul for that doctrine in 1 Cor. 15. The striking phrase in Malachi 2: 15, 'Yet had he the residue,' (margin 'excellency') of the Spirit, is inappropriately employed in prayer. A careful examination of the passage will convince us that it refers to the creation of the first human pair, as of one flesh and one soul. Archbishop Newcome renders it, 'And did he not make one flesh and one spirit thereof, a godly seed?' The received version shows clearly enough, that this disjointed sentence should not be used in prayer as an argument for the outpouring of the Holy Spirit in the church and the world.

"The passage in 1 Cor. 2: 9, 10, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,' is almost universally applied to illustrate the supposed entire ignorance in which even Christians are found of the joys of heaven; a dogma which appears not much in harmony with other statements of the Bible. This, however, is a misapplication of the saying, which being a quotation from the Old Testament, refers to the imperfect acquaintance of men in the early ages of the world with the disclosures and joys of Christians. This is evident from the words of the Apostle immediately following: 'But God hath revealed them unto us by his Spirit.'"

"There is a deceitful handling of the word of God, in which certain doctrinal points are undertaken to be proved, by the citation of a disjointed clause, which bears a distorted or opposite view to that of the passage to which it belongs. As when the passage, Philip. 2: 12, 13, 'Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure, is arbitrarily divided in twain, the one part used, and the other purposely suppressed; or, as when fragments are torn from their connection and strung together in conformity with the whim or caprice of the person using them. Such tampering with any other kind of documentary evidence would be justly denounced among honorable men; but persons often use such liberties with the word of God, as would render them liable to a charge of untruthfulness if they so acted in reference to the words of their fellow creatures. It may be well to remember that we are told concerning all the words of Deity, 'Add thou not unto them lest he reprove thee.' Prov. 30: 6, and that the closing part of Revelation guards sacredly the integrity of the Apocalypse by the most solemn threatening against those who shall 'add to, or take from, the words of this prophecy.'"

R. DONKERLEY.

North Dighton, April 24.

For the Herald and Journal.

RECEPTION OF THE CHRISTIAN MINISTER.

Text.—"Receive us; 2 Co. 7: 2. Question for discussion. How ought the ministers of Christ to be received? Answer, according to the Scriptures."

Receive them impartially; 1 Tim. 5: 21. I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, *doing nothing by partiality*. James 3: 17: The wisdom that is from above is *without partiality*. James 2: 9; If ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

2. Receive them charitably. 1 Co. 16: 14; Let all your things be done with charity. 1 Thess. 5: 12, 13. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake. 1 Peter 4: 8; And above all things, have fervent charity among yourselves.

3. Receive them devoutly. Luke 18: 1; Men ought always to pray, and not to faint. 1 Thess. 5: 17; Pray without ceasing. 25; Brethren, pray for us. See, also, 2 Thess. 3: 1; Heb. 13: 18, and many other places.

4. Receive them faithfully. 2 Chron. 31: 12; And they brought in the offerings and the tithes and the dedicated things faithfully. 3 John 5; Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers. Example is better than precept. Therefore let all our beloved leaders and stewards go and do likewise, and great will be their reward in heaven.

Finally, that the divine directions given in this sermon may be observed in every church, let there be a receiver of the preachers appointed by the official board or by the church, before the preacher arrives; and when he comes let the

receiver in behalf of the church greet him immediately with gladness, and an infallible proof of the good will of the church; that the payment of his quarters, or fifty dollars; that the preacher may be encouraged and enabled to live honestly and in obedience to the commandment of God, Rom. 13: 8; Owe no man anything, but love one another.

Barnstable, Cape Cod, May 1.

For the Herald and Journal.

MISSIONARY COLLECTIONS—MAINE CONFERENCE.

It will be seen by the *Resolutions* under the head of "Missions," in the Minutes of the Maine Conference for 1850, that a more detailed account of missionary collections is required than has usually been given. Preachers are, therefore, desired to make their reports in writing, with pen and ink, according to the instructions of said resolutions. It will greatly facilitate the labor of the treasurer, if the reports are made, as far as practicable, in the form of the Treasurer's Report of last year, as published in the Minutes. Preachers are also particularly requested to change their missionary money if possible, into bills of convenient size; any one acquainted with the labor of the treasurer, amidst the hurry of Conference business, will appreciate the propriety of this request. A large part of the missionary money brought to Conference last year was in small bills, and coins of every variety; much of the coin was uncurrent, and was sold by weight for old silver. The treasurer is happy to receive missionary money of any description, but it will be a great relief to have it in a more convenient shape.

S. ALLEN.

For the Herald and Journal.

GOOD RESOLUTIONS.

The following Preamble and Resolutions were unanimously adopted with earnest prayer by the members of the Suffolk St. M. E. Church assembled in general class last week.

Whereas, God in his providence has brought us to commence a new Conference year, and feeling deeply the importance of a new and entire consecration of ourselves to him and his service to preserve his approbation,

Therefore, Resolved,
1. That we will, through divine grace, keep a closer watch over ourselves and the interests entrusted to our care—that we will strive to live nearer to God, and by a uniform, constant, holy life, promote the work of Grace in our hearts, and through the church with which we are connected.

2. That we will use all diligence in improving the established means of grace, such as secret and family prayer, frequent meditation and reading of the Scriptures, regular attendance at our church, prayer and class meetings, &c., allowing no trifling excuse to keep us from the same.

3. That as God hath greatly blessed us in our temporal affairs, and hath commanded us to be faithful stewards of the same, we will give according to our ability to support the particular branch of the church to which we are united, and all the benevolent institutions of the church at large.

May 6, 1851.

CHINESE TRADITION OF THE DELUGE.

In an address lately delivered in Dublin, by Dr. Guthrie, that distinguished man, among other things, made the following statement:

"Let them now look to the east of Asia, and there on its shores, washed by the Pacific, they would find China, an ancient nation which has retained its customs for over 2000 years, with a strictness and attachment that would do honor to better things. In fact the Chinese had a continual history, even from the deluge up to the present time; they had writers in all times and all circumstances, and they had a language which, in its essential parts, had undergone very little change for the past two thousand years."

"Chinese history stated that there was at one time a great deluge, when the waters rose to the heavens, and that the empire was then converted into a swamp, which a king, called Shun got drained, by means of canals whose mouths opened into the seas and rivers. The date of this event only differed a few years from that generally assigned to the deluge. It was a confirmation of the truth of Holy Scripture, that so distant a nation as the Chinese, who did not know from the Bible of the occurrence of the great water-fall, should yet record the same event as that spoken of in Holy Writ. There were coincidences also, such, for example, as the record of a great starvation, which took place about the time when Joseph was prime minister of Egypt."

R. DONKERLEY.

"WHAT WILL YOU SAY, SIR?"

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by the questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance—

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, yes. What will you say, sir?"

He ceased: a deathlike stillness pervaded the room. At length it was broken by a proposition of the lawyer, that as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobbed drowned the speaker's voice. Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ears, "What will you say, sir?" He paced his room in anguish. The Spirit of God renewed his heart.

It is a great and common sin through the Christian world to take up religion in a way of factious; and instead of love and tender care for the universal church, to confine their love and respect to a party.—Baxter.

Prayer was not invented; it was born with the first sigh, the first joy, the first sorrow of the human heart.

Mackay, &c. The volume is elegantly illustrated, and otherwise an honor to its enterprising publishers.—*Gold & Lincoln, Boston.*

BUTMAN'S Greek Grammar. Prof. Robinson has issued an improved edition of his translation of this great work, including the additions of the younger Butman. We suppose it granted that this is the Greek Grammar for the age. For half a century it has held its supremacy among the Germans. Its present revised form keeps it fully up to the progress of Greek studies. The syntax particularly has been reprinted with all the new aids of the last twenty years.—*Mussey & Co., Boston.*

TAPPAN & WHITEHEAD, Boston, have issued "Russell's New Spelling Book." It is pronounced a capital book by good judges; as for our own judgment, we cannot return it on so important a question as the fitness of a primary text book—of all books the most important. Such is the ceaseless multiplication of school books that we confess our faculties are quite befuddled by them, and we repeat our petition to the booksellers to be relieved from them in future. Most parents we opine would join us in the petition.

THE STORY OF JOSEPH is an excellent volume, originally prepared for the pupils of Girard College. It is not simply a repetition of the Scripture narrative, but a somewhat learned though simple illustration of its geography, history, archeology, &c.—*Gold & Lincoln, Boston.*

DONN, New York, has published a remarkable book, entitled "The Female Jesus, or Spy in the Family." It is the history of a female agent of Popery who passes through an extraordinary series of adventures. There is a strong air of truthfulness about the narrative, and its interest is such as to hold the attention of the reader to the end.—*Charles W. Bates, Boston.*

GRAHAM'S MAGAZINE for June has been received at *Reading & Co's., Boston.* It presents some fine plates and attractive articles. The critical notices of this publication are especially good.

CORRECTIONS.—In the Herald of April 30, page 2, col. 6, 12th line from bottom, instead of Lubec read Milton. Also, in lines 7 and 8 from bottom, instead of tea read two.

Letters by the steamship Europa state that the entire premises of the American Baptist Mission at Bangkok, Siam, were destroyed by fire on the night of the 4th of January last, including the dwellings of the Missionaries. The fire originated in a native house, a few rods distant, and spread with such rapidity that very few articles could be saved. The printing office and the library, which were type foundry, library, and nearly all the personal effects of the Missionaries were consumed. The total loss is not less than \$10,000. The Missionaries were received into the residence of Senor Marcelino de Arango Rosa, the Portuguese Consul, and met with much kindness from others.

LETTER FROM NEW HAMPSHIRE CONFERENCE. The New Hampshire Conference commenced its twenty-second annual session at Bristol, N. H., May 7, 1851.

Bishop Waugh was present, and opened the Conference by appropriate religious services. A letter from Bishop Hedding, containing many pleasing incidents illustrative of the early character and introduction of Methodism into this region, was read to the Conference. Bishop Waugh alluded in the most touching manner to the feeble health of Bishops Hedding and Hamline, and solicited the prayers of the church for their restoration to health. He stated that he felt a very strong desire that God would in his mercy spare our venerable father Hedding until the next session of the General Conference, as his wisdom and judgment would be especially requisite in settling certain questions of great importance, which would come before that body.

O. C. Baker was appointed Secretary, and C. N. Smith, Assistant.

Rev. T. B. Sargent of the Baltimore Conference, was introduced by the Bishop, who charged the brethren not to urge him to preach, as his health would not permit. We welcome him here, and trust that our pure air will invigorate his system, and we hope to hear him preach that Gospel to which he listens with so much pleasure when proclaimed by others.

Committee on Missions.—James Pike, Jared Perkins, E. Scott.

Committee on Education.—R. S. Rust, O. C. Baker, H. C. Wood, W. H. Evans, J. W. Gurnsey, O. H. Jasper.

Committee on Sunday Schools.—C. Cromack, J. Thurston, G. S. Dearborn, J. W. Huntley, S. Holman, S. Eastman.

Committee on Bible Class.—F. Farber, R. Tilton, E. Mason, J. Hayes, N. L. Chase, D. W. Barber.

Committee on Temperance.—Wm. D. Cass, A. S. Tenney, G. W. Briant.

Committee on Tracts.—C. C. Burr, J. Hall, P. Boynton.

Committee on Slavery.—J. Spaulding, S. Kelley, J. Perkins, J. McLaughlin, E. Scott, R. Dearborn.

On Wednesday afternoon Bro. Thurston preached an excellent sermon on the obedience of Christ to his Father's will, which was followed by stirring exhortations from several members of the Conference.

On Wednesday evening the Conference sermon was preached by father Scarratt. His theme was the character work, and motives of the Christian minister. It was a specimen of old fashioned Methodist preaching—fervent, rousing and spiritual—accompanied by the influences of the Holy Spirit. God bless the fathers of "Christianity in earnest," and may the same good spirit animate the hearts of their sons in the ministry.

Thursday morning. The exercises were opened by Bro. Jared Perkins.

A communication was received from the Association which publishes Zion's Herald, containing an exhibit of its affairs. Whereupon, it was voted:

That the report of the Association of Zion's Herald, just read to the Conference, is highly satisfactory, and that we pledge ourselves to continue to increase its patronage.

Bishop Waugh, during the examination of the candidates for Deacons' orders, triumphantly vindicated the peculiarities of our Economy, from the objections so frequently urged against it by its foes, and showed its wonderful adaptation to the recovery of a ruined world.

James F. Eaton has died during the year, and Bro. E. Mason was appointed to preach a sermon on the occasion to the Conference.

On Thursday afternoon, Bro. L. Smith preached a good sermon, on the importance of earnestness to the success of Christianity. Bro. King of the Newbury Seminary, preached an eloquent sermon in the evening. His theme was Christ, the light of the world.

I furnish these few items of Conference matters at the request of Bro. Rand. More anon.

Yours, &c. R. S. Rust.

General Intelligence.

FOREIGN IMMIGRANTS.—The number of foreign immigrants arriving at our ports has increased largely of late. Nearly twice as many have arrived since the commencement of the year as during the corresponding period of last year. The majority of them are in a destitute and diseased condition. In many instances they come directly from the poor houses in their own country, and of course become a public charge immediately upon their arrival. The law of this State, which requires that owners and masters of vessels bringing alien passengers into our ports shall give bonds that the passengers shall not become a public charge, has been brought into operation, and has been enforced with great severity. The influx of paupers through these sources has become so serious an evil as to attract the attention of the Legislature, and the State would seem to be in a position to provide that the restrictions now imposed upon ship owners and masters shall be extended to the different land conveyances.—*Traveller.*

BOSTON MEDICAL ASSOCIATION.—At a meeting of this Association on Monday, May 5, the following officers were elected for the year ensuing: Secretary—E. W. Blake, M. D. Standing Committee—John W. M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., D. Humphreys Storrs, M. D., Nathaniel D. Shurtleff, M. D.

FROM CALIFORNIA, April 1.—Exports of gold from San Francisco on that day were two millions. It was thought for a further attempt would be made to elect a U. S. senator. Increasing attention was bestowed upon agriculture, and the State would seem to be in a position to furnish the world with grain, if land titles could be made sure. A report had been made in the legislature in favor of impeaching Judge Parsons, of San Francisco, on

account of his high-handed decisions. A law had been passed punishing grand larceny with death. That city is to be supplied with water from a lagoon only four miles distant. Nevada City is to be rebuilt; the loss by fire was estimated at \$2,000,000. Capt. Jarvis, of Texas, had been cruelly murdered, and there had been many murders as usual. Gold dust had risen in price since the U. S. assayer began to operate.

THE STEAMSHIP OMAR arrived at New Orleans on the 6th of May, from Havana, with 223 passengers. She brings \$75,000 in gold dust on freight, and \$350,000 in the hands of passengers. She left the Falcon at Havana, to sail on the 4th for Chicago, with 300 passengers.

EDUCATIONAL.—The Essex County Teachers' Association held its 21st semi-annual meeting at Ipswich on the 18th and 19th ult. Lectures were delivered by eminent teachers and others, and important topics connected with schools were discussed.

DEATH OF AGED PERSONS.—Five persons have died in this city during one week, of old age, viz: Joseph Jones, 83; Mary Connell, 80; Elizabeth Jones, 76; Hannah Baker, (colored) 96; Walter Little, 85. Their united ages is 420 years; average 84 years.

PURCHASE OF JAMAICA POND AQUEDUCT BY THE CITY.—The Transcript announces that the Cohasset Water Board, who have vested with the requisite power, have purchased for the city the Jamaica Pond Aqueduct, Co's. property, with the exception of about 7000 feet of land on Harvard street, for \$45,000.

NEWS FROM CHINA.—The disturbances in the interior of China, though serious and widely spread, do not appear to be of a nature to produce any immediate political result that can affect our concerns.

CHINA.—We learn from Berlin that the failure of Sir James Brooke's expedition to Siam, and the relations with Siam are now in a more unsatisfactory state than ever.

THE report of the death of the late Commissioner Lin, provokes much regret.

The crew of another American vessel, wrecked at Japan, were recently taken down to Batavia by a Dutch vessel, from Nagasaki.

DANVILLE, Pa., April 28.—About 3 o'clock yesterday afternoon, the congregation belonging to the Methodist church in this place was engaged in divine worship, the church was struck by lightning, the fluid passing down the rod which supports the lamp in the centre.

The fire instantly broke out, and in a few minutes the building was in flames. The fire was so violent that it was feared that the building would be consumed. The fire was extinguished by the fire engine, but the building was so badly damaged that it was necessary to remove the congregation to another place of worship.

ANTI-RENTISM IN MAINE.—At Monrovia, Me., on Friday last, a man named John Cozzens, accompanied by Deputy Sheriff Cunningham, &c., attempted to dispossess a man named Jewell, of a farm of which he held illegal possession. They found the doors barred, and the inmates armed with guns, pistols, &c., inside.

The law officers were endeavoring to force the door, a shot was fired from the inside, which instantly killed Cozzens. The Jewells were finally captured and committed to trial.

THE GRAND JUNCTION RAILROAD.—Workmen are now busily engaged in building the rails on the Grand Junction Railroad, which is to connect the Fitchburg and other roads with tide water at East Boston. There is a prospect that the cars will run over this road during the approaching summer.

MEXICAN CLAIMS.—The Board of Commissioners on Mexican claims have completed their work; have examined 414 claims, of which 192 were rejected in the face of them, and 182 for want of evidence, and 40 allowed, amounting to \$3,200,000.

RAILROAD TO THE PACIFIC.—The New Haven Palladium publishes an interesting letter from Forrest Shepard, Esq., written at Sacramento City, and chiefly descriptive of the topography and geological wonders at California. He says that it is now ascertained almost beyond a doubt, that a railroad can be constructed from Mississippi to the Pacific, without crossing any mountains, or without meeting more impediment from snow than would be a road from Albany to Boston.

SENK.—About six rods of the Erie Railroad track sunk at Andover, N. Y., on the 29th ult. There was an engine standing on the track at the time, which was derailed, and nothing but the top of the smoke-chimney of the engine remains in sight. There was no indication previous to this of a defective bottom. The track was immediately to be rebuilt.

STEAMER BURNED.—The steamer Webster took fire 100 miles above Vicksburg, and burned to the water's edge. The pilot endeavored to run the boat ashore, but failed. The boat was loaded with passengers, and about one hundred persons on board at the time, thirty of whom were supposed to be drowned or burned to death. The scene, while the flames were raging, is described as terrible in the extreme.

A RELIC.—Some workmen at Marblehead, while engaged in excavating a dock near the foot of State street, recently found an elegant gold ring, deeply imbedded in the mud. It was a quarter of an inch in width, and contained the following inscription:

"S. O. O. 1794, aged 47."

The ring was in a perfect state of preservation, glistening like the freshest of California's golden treasures. It is probable that it has been buried in the mud more than half a century.—*Times.*

POLITICAL.

Mr. Sewall, the free soil candidate in the 2d district of Massachusetts, has withdrawn from the field in favor of Mr. Kiantoul, whose position on the slavery question he considers entirely satisfactory. A District Convention has been called for the purpose of putting in nomination a "National" Democrat, in opposition to Mr. Kiantoul.

The recent election of Mr. Sumner to the U. S. Senate, seems to create quite a sensation all over the country.

HENRY A. WISE has been delivering a remarkable four days' speech in the Virginia Convention; in the evening, he said, he drew all the people away from Booth, who was playing Hamlet at the theatre at Richmond. His doctrines are so progressive that they are denounced as revolutionary.

VERMONT.—The Democratic State Convention is to meet at Montpelier, May 22.

The Charleston Courier says that members of the State Convention of South Carolina, are beginning to arrive. The whole number of members is 167, of whom 78 are opposed to separate State action, and 89 in favor of secession.

ARRIVAL OF THE EUROPA.

The steamship Europa arrived at New York, May 8, from Liverpool, whence she sailed on the 26th ult.

ENGLAND.—Among the deaths we notice that of Lord Salisbury, brother of the late Rev. Edward Bickersteth. The sum of £3000 sterling has been raised for Doctor Thompson, of Cold Stream, as a testimonial of the public appreciation of his services in effecting the abolition of the slave monopoly in Scotland.

THE Great Exhibition.—The approaching opening of the Crystal Palace is naturally giving a prominent place to the subject of the exhibition. On the urgent representation of the Executive Committee, the Queen has abandoned the purpose recommended by the Royal Commissioners, of restricting the opening of the exhibition to the diplomatic body—the members of the government and royal household. All are to be admitted who have purchased season tickets. The effect of this decision upon the sale of season tickets has been very favorable. In four days the sales rose from 7,000 to over 12,000.

SPAIN AND PORTUGAL.—Letters from Madrid state that the Spanish government is disposed to assist that of Portugal in the case of Saldaña, in case of conflict, but that it is its desire at the same time to act in concert with England.

THE accounts from Portugal announce that General Saldaña has failed in his insurrectionary movement and has in consequence directed his course towards the Spanish frontier.

AUSTRIA.—We learn from Vienna that Prince Schwartzberg has been appointed Governor of Transylvania.

We learn from Berlin that Austria has proposed, in case of certain events, to march 200,000 troops through Piedmont. The German Kingdoms, it is stated, will terminate the Dresden Congress by recalling their troops.

ITALY.—The 12th inst. being the anniversary of the return of the Pope to Rome, his Holiness was waited upon by the diplomatic corps.

VIENNA.—Accounts from Vienna state that it is expected

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THE Duke and Duchess d'Angoulême, Louis Philippe's children, passed through Genoa on their way to Naples, travelling under the assumed name of D'Virio.

SWITZERLAND.—The Courier Suisse of the 25th inst. states that the Hungarian refugees are awaiting in the Canton of Neuchâtel, the reply of the French Government relative to their passage through France to America. The cost of their transport to America is to be placed at the charge of the Government of the Federal Society.

The rumor which has been in circulation of other Hungarian deserters from the Austrian regiments having fled into Switzerland is confirmed.

At Schaffhausen, in the canton of Uri, Switzerland, last winter a vast avalanche overran a forest, and destroyed away five houses, which were fortunately uninhabited. On the road to St. Gotthard the snow in many parts was twenty, thirty and even sixty feet deep in March.

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THE AMERICAN MAIL STEAMSHIP ARCTIC.

ENGLAND.—The Prince of Prussia accompanied by the Princess of Prussia and family and Prince William of Prussia, arrived at London, April 28.

FRANCE.—The Paris Monitor publishes a note from the Minister of War blaming an order of the day issued by Gen. D'Hautpoul relative to the taking of Solferino in Algeria on the 10th April, the note says that the order in question is the object of a formal disapprobation and severe blame.

SPAIN.—Accounts from Madrid announce that the Charge d'Affaires of Portugal made another unsuccessful attempt, on the 19th, to induce the Spanish Government to agree to an armed intervention to aid in quelling the insurrection under Saldaña.

ITALY.—The Piedmontese Gazette of the 22d inst. announces that the King has accepted the resignation of M. Nigra, as Minister of Finance, had conferred the direction of that department to Count Camille Bontol di Carriera, Minister of Marine, Agriculture, and Commerce.

THE Duke and Duchess d'Angoulême, Louis Philippe's children, passed through Genoa on their way to Naples, travelling under the assumed name of D'Virio.

SWITZERLAND.—The Courier Suisse of the 25th inst. states that the Hungarian refugees are awaiting in the Canton of Neuchâtel, the reply of the French Government relative to their passage through France to America. The cost of their transport to America is to be placed at the charge of the Government of the Federal Society.

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NATURE'S LESSON.

When the Summer days are dying,
When the Autumn winds are sighing,
And the storm-clouds fast are flying
Over the sky,
Comes a voice for our repenting—
"Know, O man that time is fleeting,
That thy heart must cease its beating,
Thou must die."

Yes, O man! with thee 'twill be
As the seed sown in the soil,
Falling, lying noiselessly
Over the sky,
Many a one hath careless passed
O'er the drowsy leaves falling fast,
Never dreaming of his last
Awful doom.

And 'tis thus the world will tread
O'er the cold and narrow bed,
Where the silent slumbering dead
Have been laid;
Sorrow shall not dim the eye,
Nor the breast heave forth a sigh
As the crowd goes rushing by
Undismayed.

Soon again another race
Will have taken the old one's place,
Soon new leaves will bloom apace
To the eye—
Wouldst thou, man, that thou wouldst heed
Lessons that the seasons read,
Still repeating as they speed—
Thou must die.

Catholic Telegraph and Advocate.

CHILDREN.

A PRAYER FOR DEAR PAPA.

BY MRS. EMILY C. JUDSON.

The following inexpressible touching lines were written by this excellent lady, in April, 1850, after the departure of Dr. Judson for Maulmain, on the voyage from which he never returned—

Poor and needy little children,
Saviour, God, we come to thee,
For our hearts are full of sorrow,
And no other hope have we.
Out upon a restless ocean,
Fold him in thy arms of pity,
Spread thy guardian wings above.

When the winds are howling round him,
When the angry waves are high,
When black and heavy midnight shadows,
On his trackless pathway lie,
Guide and guard him, blessed Saviour,
Bid the hurrying tempest stay;
Plant thy foot upon the waters,
Send thy smile to light his way.

When he lies all pale and suffering,
Stretched upon his narrow bed,
With no loving face bent o'er him,
No soft hand about his head:
O, let kind and pitying angels,
Their kind forms around him bow;
Let them kiss his heavy eyelids,
Let them fan his fevered brow.

Poor and needy little children,
Still we raise our cry to thee;
We have nestled in thy bosom,
We have sported on thy knee;
Dearly, dearly do we love him,
We, who on his breast have lain;
Pity now our desolation,
Bring him back to us again!

If it please Thee, heavenly Father,
We would see him once more;
With his old step of vigor,
With the love-lit smile he wore;
But if we must read life's valley,
Orphaned, guideless, and alone,
Let us lose not 'mid the shadows,
His dear foot-prints in thy throne.

For the Herald and Journal.

JUST MY LUCK.

BY GEORGE S. L. STARKS.

"James, you had better attend to the night watch," said Mrs. Forsyth to her son, who had become deeply interested in a book he was perusing.

"Wait a minute, mother, I want to finish this page, I am right in the middle of it now."

His mother did wait, and although she said nothing, yet she was deeply grieved. When he had read that page through, he feared he should lose the force of it if he laid it aside just then.

And what difference would it make if the wood was brought in five minutes later? Mrs. Forsyth allowed him to take his own time for it, so it was almost dark before he thought of leaving his book.

Then he went at it in a great hurry, and in splitting some kindling he scratched his hand very badly. And when he again entered the neat little sitting room where his mother was at work, he was crying and complaining bitterly.

"And what is the matter of my son now?" said she, as he ran to her holding up his hand, and looking most pitifully.

"O dear! O dear! I was splitting some wood, and a great stick flew up and hurt my hand so. You know it's just my luck."

"Come and sit down by me, James, I want to talk with you a little. You think you are very unlucky, don't you?"

"Yes, I do, mother; I am always getting hurt, and it isn't my fault either."

"Was it not your fault to-night, my son?"

"Why no; how should I know the stick was going to hit me?"

"Yes, but if it had not been so dark and late, you would not have been in such a hurry and so careless. I spoke to you to manage your own way by daylight, but I let you manage your own way to see what would be the result. I have noticed lately that whenever anything is given you to do, 'wait a minute' is your almost constant reply."

"Well, what difference does a minute make, any way?"

"What would your father say, if because I wished to finish anything I was doing, I should put off breakfast till dinner time; would he like it?"

"Why, I suppose not."

"And besides the excuse which is good for one minute is equally as good for the next, and for many more. And as a consequence of procrastinating is crowding the business of an hour into a moment's space, you hurry through with everything, only half doing it. So you are always complaining of ill luck. Now this very fault of yours is the cause. No doubt it seems hard to break off from a thing in the midst of it, but recollect if you do everything promptly and in its proper place, you will have more time to do with."

"I don't see but that is reasonable, mother," said James, looking earnestly and thoughtfully in her face, "and I will try and do better for the future."

"That is right, my son. You will find it far easier after a little while to do things in their order, than to leave all till a leisure moment. And I think you will not have so much ill luck to complain of hereafter."

And now, my dear young friend, I have only to say, in conclusion, that James Forsyth has reformed, and is a much happier and much better boy. Go thou and do likewise.

Albany, N. Y., May, 1851.

LADIES.

For the Herald and Journal.

MRS. L. D. HOBART.

"Blessed are the dead who die in the Lord."

The above interesting declaration of Holy Writ was called forcibly to mind by the demise of Lucy D., wife of Rev. Noah Hobart, of the Maine Conference, who laid adieu to earth on Friday, April 18, 1851, aged 30 years and eight months.

Sister H. was the daughter of Capt. William and Polly Jones, formerly of Temple, Me., where Lucy was born, and where she was "born again," about 14 years since, under the labors of Rev. Rufus C. Bailey. With the trials, privations and toils incident to the life of an itinerant's wife full in view, our departed sister united her destinies with her chosen one, and entered the field of conflict, July 14, 1842. From that time to the hour of her release, she adorned her profession, and magnified the office of a minister's wife by an exemplary Christian life, and a faithful discharge of her duties. Naturally modest and unassuming, and ever distrustful of self, she was most highly appreciated and loved by those who knew her best.

Her last sickness, (pulmonary consumption) which was of some six months' continuance, she endured with Christian fortitude and resignation to the divine will, ever manifesting a firm and unshaken confidence in the merits of the Saviour's death, and the power of his intercession. Consequently her end was peace, and she rests from her labors and toils, leaving behind an influence that will be seen and felt, when

"Earth and seas are passed away,
And the old rolling skies."

On the Sabbath following the decease of Sister H., her funeral was attended from the Methodist Chapel at Alfred, when the writer attended a large and attentive audience, who, notwithstanding the raging of the storm without, came together to testify their respect for the living and the dead, and tender their generous sympathies to the afflicted and bereaved. Happy for our dear brother, that in the good providence of God, he is in the bosom of a church and community distinguished for having a great heart and a liberal expression of Christian sympathy for the afflicted and bereaved servants of God. Few churches have had so frequent calls for sympathy and kind offices in this direction as the church at Alfred. In the same sacred enclosure, on the hill, rest all that was mortal of Rev. Ezra Kellogg, Rev. N. E. Rummer, Hannah E., wife of Mr. D. B. Randall, and the subject of this notice. These all died in the faith, and are of precious memory, and only await the summons of the archangel's voice and the trump of God, to raise them to immortality and eternal life, and convey them safely to the paradise of God.

In that blest home of changeless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And happiness complete;
O, there adieu are sounds unknown,
Death frowns not on that clime,
But life in glorious beauty blooms
Eternal and sublime.

Saco, April 28. C. C. CONE.

SLAVERY.

SLAVERY AND THE GRAND EXHIBITION.

A most vigilant jealousy is aroused in England on the subject of slavery in connection with the Great Exhibition. The British organization of the "Evangelical Alliance," being all of that institution which now appears to have any vitality, has called a general meeting of Christians of all nations, to be held in the month of August, under the following resolution, passed at Torquay in November last—

"That regarding the present state of slavery in the United States, and more particularly the Fugitive Slave bill, they cannot in the slaveholders to their meeting in August, 1851."

The London Morning Advertiser of Feb. 19, has an article of two columns, prepared by some one who was evidently well posted up on the subject of slavery in the United States, calling attention to the delinquencies of religious bodies in this country, and the bad effect likely to follow the anti-slavery sentiments of Great Britain, from the presence of a large number of slaveholding and pro-slavery ministers and laymen, spreading themselves throughout the country. And the most formidable invaders are not those who openly defend slavery, but the ministers of the Free States, who profess hostility to slavery, but in reality sanction it, and who may be known by their declarations against "slavery in the abstract" as a sin, while they will not admit that slaveholders are sinners. The earnest hope is expressed that—

"Ministers throughout the country may exercise the needed watchfulness as to the 'American brethren,' who may soon be expected to visit our shores, boldly inquiring of them what has been their course in relation to slavery, faithful protecting their own pulpits from being desecrated by the unallowed services of slaveholders and their defenders."

This question of human rights—is of too solemn a character to be trifled with; even the conventional laws of hospitality ought not to stand in the way of the "higher law."

"Let it be remembered that the existence of slavery is more to be deprecated in the United States than in any other part of the world where it still prevails. For there it sins against greater liberty and greater light. The population of the States is now nearly twenty millions, and its increase is so rapid that it is estimated that it will amount to one hundred and fifty millions in another century. The United States are the asylum of the poor and oppressed of other lands. And apart from the mere consideration of sympathy with the colored race, it is not of infinite importance to the whole world that such a country should arise, in the midst of Christian truth and impartial liberty, and purify herself from the foul and disgraceful pollution of slavery?"

The positions taken and the influences exerted by some of our American clergy, are illustrated by a few examples—

"Rev. Dr. Pennington, in the presence of Dr. Candlish and many other ministers, quoted the declaration of Rev. Dr. Parker, of Philadelphia, in a recent thanksgiving sermon: 'That there were no evils in slavery but such as were inseparable from any other relation in civil and social life.'"

"Rev. Gardiner Spring, a popular and fashionable Presbyterian minister of New York, and well known in this country by his religious writings, lately proclaimed from the pulpit that 'God for the last two thousand years had fixed his brand upon the negro; that he would not fight against God, and that if by one prayer he could liberate every slave in the world, he would not dare to offer it.' Rev. Moses Stuart, D. D., late Professor at the Theological Seminary at Andover, and the most eminent Biblical scholar in the United States, printed a pamphlet during the discussion of the Fugitive Slave bill, justifying slavery from the Bible, and passing the highest panegyrics upon Mr. Webster. Rev. Orville Dewey, D. D., a very eminent Unitarian minister, late of New York, has just declared at a public lecture, while vindicating the obnoxious law,

that 'he would rather send his own mother into slavery, and go himself, than see the union between the free and slaveholding States dissolved.' Rev. Dr. Smythe, of Charleston, S. C., himself a slaveholder and a native of Belfast, Ireland, when performing the marriage ceremony between slaves, uniformly omits the passage, 'whom God has joined together let no man put asunder,' and he consistently enough, was a great opponent of the proposal to exclude slaveholders from the great 'Evangelical Alliance' in 1846."—N. Y. Independent.

GEORGE COMBE ON SLAVERY.

During my wanderings in foreign countries, I have found intelligent men, eager to inquire into the condition and prospects of the United States of North America, who heard that I had visited them, and the descriptions which I gave cheered the hopes of the philanthropists, and animated the efforts of political reformers. But there was one dark stain on the fair face of the mighty Confederacy, which it was impossible for me either to hide or palliate—that of slavery. Again and again was the question put to me in sorrow, and not in anger, "But how is it possible for a people so moral, religious, enlightened, free, to defend and practice slavery?" What could I answer? The contradiction between every principle which lies at the foundation of the American Institution, and of the Christian religion and slavery, was so complete, that an angel from heaven must have stood ashamed and dumb before every virtuous man who asked him for an answer to this question. I explained to my inquiring friends, that the odious system was begun under the British Government, long before America was free. "But why does it continue?" was the instant rejoinder to this statement. If there is a living being in the United States who does not lament and shudder at this scourge of humanity, he is dead, not only to the voice of conscience and of patriotism, but to the sense of shame and the honor of his country. The grand lesson which the United States is reading to the world, is neutralized, nay, converted into a bitter mockery of reason, by slavery; and in every part of Europe where I have travelled, this deplorable truth known and lamented by the good, but hailed with pleasure, and pointed to with triumph, by the oppressor and his tool.

Sister ELIZABETH WHITTAKER departed this life for a glorious immortality, June 30, 1850, aged 31 years. She was a member of the M. E. Church in this place. Her dying admonitions to her husband have since been heeded, and he is following her to glory. A sister that was then unconverted has also attended to her affectionate entreaties, and has given her heart to the Saviour.

Sister BETHAN BRAY exchanged mortal for immortality, Sept. 20, 1850, aged about 55. She was a bright ornament of the M. E. Church in this place. Strong in her purposes, she maintained what she conscientiously believed to be the truth, with a firmness seldom to be found. Her last days were full of pain, but there remains no doubt respecting her final blessedness.

BIOGRAPHICAL.

Rev. JAMES WILLIAMS died in Fredericton, N. B., Dec. 30, 1850, in the 70th year of his age. The sickness of which he died was dropsy, attended with rheumatism. His sufferings were severe, but his grace was equal to the trial, and the hour of death found him happy and triumphant. Of his early history I know but little. He was born in Massachusetts, (probably in Stow), in the year 1782, and removed to Augusta, Me., in 1812. Soon after he left for the South, where he resided for several years, I think in the city of Baltimore. Here he was converted to God, and connected himself with the M. E. Church, and soon began the public ministrations of the Gospel, as early as the year 1814. About this time he removed to Readfield, Me., where he resided for many years; but for several of the last years of his life, he resided in Fredericton, the place of his decease. He was successively ordained Deacon and Elder in due course of time, and ever as is believed magnified the sacred office. Several times he temporarily served on the circuits in the neighborhood of his residence, as a travelling preacher, and always with great acceptability. In every relation he held to the church he was the unfailing friend both of the church and all her institutions, and whether laboring as a travelling or local preacher he recognized but one interest, undivided and indivisible, between the itinerant and local ministry; and that interest the glory of God and the prosperity of his kingdom on earth. Ever ready to every good work, he was always active, as far as the dependence of his family upon his daily toil would allow, in preaching the Gospel and other pious labors, and mostly with no other reward than the satisfaction of a good conscience and the approbation of the great Shepherd and Bishop of souls. His talents as a preacher were highly respectable, and his sermons uniformly interesting, instructive and profitable. In his Christian character he was a light in the community, and that interest the glory of God and the prosperity of his kingdom on earth. Ever ready to every good work, he was always active, as far as the dependence of his family upon his daily toil would allow, in preaching the Gospel and other pious labors, and mostly with no other reward than the satisfaction of a good conscience and the approbation of the great Shepherd and Bishop of souls. His talents as a preacher were highly respectable, and his sermons uniformly interesting, instructive and profitable. In his Christian character he was a light in the community, and that interest the glory of God and the prosperity of his kingdom on earth. 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